

# DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. III. NO. 25.

HOME, WASH., WEDNESDAY, FEBRUARY 6, 1901.

WHOLE NO. 121.

## TO SUPPOSE A CASE.

Extract from a pamphlet on "The Inalienable Rights of Man" by Gov. John R. Rogers, of Washington:

To see men free and in full possession of their natural rights we must throw overboard the whole load of impositions arising from ignorance, prejudice and English law. We must look at society as it would be without these. Let us, then draw upon our imaginations and suppose a case. Let us suppose that, disgusted with present conditions, a large company of people, embracing all classes and conditions, embark upon a voyage in search of more favorable opportunities. They seek new and hitherto untried fields of action. They go to form a colony—in New Zealand, let us say. They are well supplied with all necessary paraphernalia for the immediate building of a town and for the opening up of farms. In the trackless waste of waters their ship is wrecked upon the shores of a hitherto unknown and previously undiscovered island. Examination of the captain's charts in connection with the proper observations and calculations make it clear that, strange as it may seem, no vessel has ever been there before. A discovery has been made. The island "belongs" to no one! It is uninhabited but quite large and well supplied with all that may render life desirable and happy. At first it was thought that the ship, though fast on the rocks, might again be floated, but a storm coming up the question was settled for them. She was so much injured that it was plain her sailing days were over. All hands then set to work as soon as the worst was over to carry their possessions to shore, which was no sooner done than there followed so furious a tempest as to completely demolish the ship and all her boats. Everything in which man could go upon the water being destroyed, the would-be colonists began to say among themselves: "Why not found our colony here?" and this finally being agreed upon they began to make their arrangements accordingly.

It will be plain to us that this company of people were in the presence of natural conditions. No government held sway over them, and having fled from the exactions of civilization they would be too wary to immediately establish the evils from which they had escaped.

They were without law or government and in that fortunate condition which allowed them to begin afresh the construction of just law.

The colonists did not settle upon the island of their own volition. They found themselves there; they knew not how. So is it with us. We find ourselves living upon this earth; we know not how. Fate or fortune . . . gave the island to the settlers. So, in like manner, this earth, with all its wonderful and varied opportunities, has been given to the whole human family. As the colonists look about them in their new found

homes they can readily determine that each one has as good a right to use the natural opportunities there presented as any other. Should one of their number claim greater privilege because of the bag of gold he has among his effects the folly of his claim would instantly be apparent to even the children of the company, even though at the present time, the common ruck of college professors are totally unable to perceive it. Should others of the company, in turn, claim to control larger areas of land because of their greater mental abilities, or superior physical strength, their claims would be seen in their true light as unjust and fraudulent, and we as onlookers are able to approve, with instant alacrity, this decision.

We can see that all are equal in respect to their rights in and to the island. That is, each has a right to fish in the sea, to cultivate as much soil as is needed to support life, and to avail himself of whatever coal, stone or timber the island affords necessary to warm and shelter himself and those dependent upon him. We can see that each has certain natural rights in the island, and we know, too, that but for the impositions of the powerful in this world of ours every member of the human family would today be in possession of precisely the same rights in the earth that we instantly accord to the shipwrecked colonists in the island. Not being connected in any way with them the "instinctive apprehension of justice" is a true guide for us in our judgment of them. We can see, too, that when the colonists have been upon the island long enough to build cabins, cultivate the ground, and rear domestic animals, that no one among them need be without food, clothing and shelter; that no healthy person need lack the necessities of life or be deprived of a support. We can see that under these circumstances absolute and involuntary poverty would be impossible, and we knew that if men among us had the same privileges now that the same results would follow here.

## OBSERVATIONS.

According to the United States census there are 3,000,000 girls and women employed in the factories throughout the land, and 1,000,000 of these are married women.

There are 12,000 sweatshops in New York city, averaging from \$1.50 to \$3 per week to each wageworker. In the busy season the sweatshop victim often works as long as 100 hours a week, thus getting 3 cents an hour as their magnificent salary.

According to a statistical find there are 80,000 parsons in the United States to help civilize us, 90,000 lawyers to practice law and injustice, 85,000 professional criminals, 75,000 paupers, and 6,000 scientists and writers. We have 4,000,000 tramps and 5,400 professors;

127,000 bartenders and 9,700 actors; 3,000,000 prostitutes and 100,000 soldiers; 5,000,000 common laborers and 9,300 designers and inventors.

Concerning intellectual prostitution the Oshkosh Northwestern says:

"The real editor has disappeared; the millionaire propounder and publisher has come to the front. Newspapers are beginning to be operated like railroads, and have become in many instances more soulless than corporations. A dictatorship of prejudice, party bias and personal vindictiveness has succeeded a conscientious sincerity in great questions of statecraft and an unselfish devotion to eternal principles of justice and human rights. Higher journalism has been killed and its ashes used to fertilize a field of richer vanities, which has brought a reign of prostitution to the editorial sanctum."

What think you of that, my staunch believer in the freedom of the modern press?

Money in this age of the world is a curse and I can prove it. Of course, we have to have money or we cannot live—one must have some to procure the necessities of life. If a man has money he doesn't know what to do with it. If he puts it in the bank a panic may come along, and in the financial crash he may lose it; if he carries it around with him he may be held up and robbed by the ever-present highwayman; if he puts it in the ground somewhere some enterprising digger for gold may find it and claim ownership by such find; if he keeps it in his room or house, in a trunk or any other old place his house or room may be burglarized and the money disappear. Money—when you have it—is a worryment. When you do not have it you are either reduced to starvation or vagrancy, either or both of which are crimes, meriting (?) punishment behind prison bars. So money is a curse which ever way you put it. Of course as conditions now are I want some of that which is called by our psalmological friends "the root of all evil," but I do not believe in a system which allows the great idol worship of commercial mammon.

The following from an unknown is good enough to quote:

## MONEY TO BURN.

"I've money to burn," he yawned, "and I'm sick of the smell of smoke, The life of a man of leisure is a beastly, solemn joke. I've fished and fished for pleasure, and had only fisherman's luck, Till I'm tempted to take my treasure and give it a goodbye chuck. I was sick before of bacheling, I'm sicker of married life; My honeymoon's not over, and I'm tired to death of my wife; And she's just as tired of me—we can't seem to hit it off; We're sick of our bikes and our coach, we're sick of our yacht and golf. I'm dead to the old world, dead to the new; I'm weary of drink and grub; I'm sick of me, and tired of you, and every bore of club!"

"Money to burn!"—no fop, but a demon of mockery spoke; For his fellowmen bake in the sun; with the fumes of the heat they choke. The sky goes mad with the glare, and the pitiless, withering heat Turns every house into an oven; to a canyon of hell each street. But the pavements are seething with wretches who stagger and jostle and run, From the dawn which kindles the earth to the dusk of the burnt-out sun.

"Money to burn!"—my God! and he doesn't know what to do With the dollars that rescue souls from the straits want drives them to! A man has a right to a respite from bending his bones to the rack; And the world owes a woman a moment to foster her cheekroses back; But, most, the world owes to its children the freedom of all-outdoors, The playground of legended forest, with meadows and water-swept shores. And the rich have this privilege royal, to help the downfallen to rise, And get back to nature for comfort—keep touch with the earth and the skies. O, fortunate you who have money to burn, go set pity's altar aglow! Pay back to the toilers that built it up a tithe of the wealth you owe, And help God's poor from the bitter fire of unrelinquished woe!

JOHN A. MORRIS.

Los Angeles, Calif.

## IN GOD WE TRUST.

The above legend is stamped on the United States coins. But who can interpret its meaning—if it has any? The instigators and defenders of the legend, and of the images on the same coins, wouldn't admit that its meaning was the establishment of the many swindling trusts and combines which have sprung up through and by the use of these coins all over the freest country with the best government on earth. Oh no! that would be telling the truth, and it is as impossible for the beneficiaries of those trusts to live without telling lies as it is for fish to live out of water. But that is the only intelligent construction that can be put on it. But in what god do they trust, as there is no name of any one of the many thousands of gods given? It simply says, "In God we trust," which is as flexible as the Christian's Bible or a Bryan Democratic platform. It can be made to mean anything, everything or nothing, just as the plotters against human liberty desire it should mean.

To the student of political economy and emancipators of the human mind from superstition and slavery it means the golden god of plutocracy; but again, that would not do, as it would come too near the truth and give away the strong hold which thieving worshippers of the money god have over their dupes. The parasitical drones who live off of other people's labors, and their deluded supporters, would think it very strange if anyone should be so stupid as not to know that they worship the Jehovah of the Jews, his son, Jesus, and the holy

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PUBLISHED WEEKLY AT HOME, WASH., BY  
DISCONTENT PUBLISHING GROUP.

50 CENTS A YEAR

Address all communications and make  
all money orders payable to DISCON-  
TENT, Home, Pierce County, Wash.

## LOOK A LITTLE FURTHER.

Why should the eighty millions of persons who live in the United States continue to pay a war tax since the war with Spain, for which it was levied, is over? Congress has not declared war against any other people or nation to warrant the continuance of the tax. If the McKinley administration wishes to kill other peoples for aspiring to independence, let them, and not the people, be taxed for it; and they should be made to do the fighting in the swamps and unhealthy places around Manila. That might cure them of the all-devouring war fever.—Irish World.

Yes! Why? The Irish World can see only a little way into the rascality of that scheme called government, and would howl itself hoarse if the same reasoning were applied to the conduct of individuals. If it were not for the coercive idea there would not be the incentive to quarrel or fight. If each individual would allow the other fellow to think and act as seemed to him best there would be no incentive to force our ideas of conduct or religion upon another.

The only way for some people to be satisfied with the doings of a government is for them to do the ruling. The Anarchist says let there be no rule or law to govern anyone, because what is right or just for one is often not right or just for another. When people get to thinking thus far they doubt its practicability because they see so much injustice done by some people. They think that these need the restraining power of a government. How they reason! Isn't the injustice and crime which prevails in the world today a positive proof that law does not restrain? In fact, it has been shown that crime in this country has increased per capita every year since 1860 to the present time. What a convincing argument against the contention that law restrains crime. The advantage which a few get over the many is the real reason for the subjection of other tribes and nations. The power to tax is the real desideratum, and they seize every opportunity to increase the tax that they may live in luxury while the slaves suffer in want.

G. H. ALLEN.

## "NO FRIEND OF ANARCHY."

I am no friend of Anarchy, Socialism or rebellion against constituted authority, and could I influence the civilized world to transport every man and woman proven disloyal to his or her national integrity I would do so, and no man or woman should remain in any civilized country more than 24 hours unless intention to become a loyal and patriotic citizen is made, and full citizenship should be granted after one year from declaration, or the subject should be escorted beyond the national boundaries—tourists, scientists and government servants excepted.

I ask no favors of Anarchists. I de-

mand insertion of this letter in an early issue of DISCONTENT in consideration of the inclosed money order for \$1, which ought to have gone into the battleship fund, but I can give \$100 to any combination of good governments that will not temporize with the ignorant and vicious rabble but enforce law, do justice to good and bad people alike, and protect life and property at all hazards.

You are hereby requested to mail DISCONTENT containing this letter, and you are permitted to enter my name as an avowed enemy, and contributor to the downfall of all and every group or organization tending in the least to the subversion of good order in the state and the reversion to brute habits.

Be it further understood that I courteously receive all matter coming through the mail to my name, and shall not refuse DISCONTENT in hopes to learn if anything good can possibly be hammered into the head of Israel.

Edison, Wash. CHAS MATSON.

Shake, comrade, shake, for no man can be our enemy who sends a dollar to help us inaugurate a system or "combination of good governments that will not temporize with (that is, make) an ignorant and vicious rabble, and do justice to good and bad people alike and protect property at all hazards."

The difference between us is not one of principle but one of method. You believe that government (brute force) can legislate brains and morals into people, that laws enforced will do away with the ignorant and vicious rabble. On the other hand, since governments and laws have, from time immemorial, failed to do justice to rich and poor alike, or to protect property, we have the right to infer that the same methods will continue to produce the same results. The comrade would have us believe that battleships are built to protect life and property; we think they are used primarily for ostentatious display of power, and secondarily for peacocks to strut upon their decks, and summarily to destroy life and property.

We ask by what rule in logic a man may not become a "loyal and patriotic citizen" in one minute as well as "one year from declaration." The comrade would have us believe that he would have escorted beyond the national boundaries every upright, intelligent man and woman who did not, within 24 hours, declare intention to become a loyal citizen, but would except every tourist, scientist and government employe though they were afflicted with the itch, leprosy, bubonic plague, and a propensity to lie, cheat, steal and assassinate the reputations of honest men. Having entered his name upon our record as a "contributor to the downfall of all and every group or organization tending in the least to the subversion of good order in the state and the reversion to brute habits," we close with this admonition: don't harbor an angel in disguise (DISCONTENT) nor entertain archangels in the guise of "Economics of Anarchy" or other anarchistic literature, or, as sure as the sun rises in the east, you will learn that "good can possibly be hammered into the head of (one) Israel (ite)."

JAS. W. ADAMS.

For every Stoic was a Stoic, but in Christendom where is the Christian?—Emerson.

## FREE COMMERCIALISM VS. FREE COMMUNISM.

Part 5.

As Comrade Holmes will not give me anything else to talk about, I shall have to discuss definitions in reply to his article No. 3.

When he says that we have commercialism at present he is in error. We have very little of it. Besides, the spirit of commerce will yet be extended over matters to which no one now thinks of applying it.

The question is asked how I know that under free conditions we will have a system of banking, buying, selling, etc. Answer, because men seek to satisfy their desires with the least exertion.

Mr. Holmes says that he has as much right to assert that under freedom society will be organized on a communistic basis. Not so; at least not to any considerable extent; for members of the commune would so greatly be encouraged to leave it to secure the larger return to labor certainly to be had on the outside that few would remain to live communistically.

Mr. Holmes says that my definition of Commercial Anarchism is really a definition of free society, but it is safe to say that he would be the first to protest against calling free that society in which invasive individuals were restrained.

Again, my friend says that as an explanation of a particular kind of commercialism my definition was woefully inadequate. But I was not trying to define a particular kind of commercialism, but had a far larger object in view, namely, to define a particular kind of Anarchism, the only kind worthy of the name.

My opponent has a good deal to say about "two words"—Free and Commercialism. I fear that he is not altogether ingenious at this point of his argument. There are no two words concerned. It is plain that Free Commercialism is grammatically one word. I have taken great pains to use this (one) term synonymously with Philosophical Anarchism, Commercial Anarchism, Individualist Anarchism, Anarchism, Anarchy, Anarchist Socialism and Anarchist Individualism. I have said nothing about Free Commercialism. I have endeavored to discuss Free Commercialism. If Mr. Holmes will substitute Anarchist Individualism for Free Commercialism in lines 19 to 49 of his No. 3 he will see the irrelevancy of his remarks.

Mr. Holmes says that Commercial Anarchism has been supposed to be non-political. So it is, in the sense of the absence of the state. But Anarchy purposes to continue the work of the state so far as restraining the invasive is concerned. This is not governmental, but it may be called political. Such restraint is good policy, especially when the work is done with little or no control of the noninvasive. The political system containing a minimum of government is the only practical Anarchy, and it is a waste of time to advocate any system that contains less than the least possible government.

Mr. Holmes likens this controversy to the building of a house, and advocates beginning with a firm foundation. He is mistaken. We are not building houses. My house is already built, and I am eager to take it to pieces and try to give Mr. Holmes an understanding of each part and its relations to other parts

and to the whole. He will see the foundation last of all and find it firm. He is wrong in insisting upon the logical treatment of this subject. The facts and principles should rather be taken up in their psychological order. If he will consult a teacher of history he will find that the pupil first considers current events, then recent history, then more and more remote periods, while none but the most advanced students venture to dig into the foundations.

In my next I will point out the mistaken interpretation that Mr. Holmes puts upon my words when I define Free Commercialism (or Anarchist Individualism) to mean the condition that society will be in when government is absent.

EDGAR D. BRINKERHOFF.

Station 4, Newark, N. J.

## ABOUT VACCINATION.

Under the heading "The Ghastly Risk," Mr. Alexander Wheeler contributes an article to the Vaccination Inquirer calling attention to the remarkable increase in infantile syphilis following the inauguration of compulsory vaccination laws in England in 1853. As to adults he finds the statistical line running through the years from 1853 to 1883 pretty "steady," but the deaths of infants under one year from this cause have "mounted up and up, almost as the vaccinations have"—from 400 in 1853 to 1,800 in 1883. Since the latter year there has been a falling off in such deaths about proportional to the decrease in the number of vaccinations of children under one year old. It was the possibility of transferring syphilis from one child to another, or a dozen maybe, that led the late Sir Thomas Watson, an eminent surgeon, to sympathize with the parent who refused vaccination in consequence of the "risk of an infection so ghastly," but when using this phrase he could have had no idea of the extent of infant slaughter thus occasioned, as made evident by Mr. Wheeler's recent comparison of the official statistics of infant mortality during the rise and decline of the vaccination mania in England.

The fighting editor of the Newburgh Daily News flings this foundation stone of American liberty into the camp of the enemy: "The Board of education has no more right to say that children shall be vaccinated than that they shall be circumcised or baptized. . . . Any attempt to force upon the people of this state a practice which they deem dangerous to the health of themselves and children is a distinct violation not only of those rights which the declaration of independence declared to be inalienable but also of every principle of personal right and liberty." He declares that four out of the ten or eleven cases of smallpox in Newburgh last summer were persons that had been vaccinated, and the lightest case of all was one that had not been vaccinated. "Experience here and everywhere else, merely shows that vaccination alone has no effect whatever in preventing the spread of smallpox." In the first ward of Newburgh, during the past 18 months, six children died from the effects of vaccination—more than have died of smallpox in that city during the past 50 years, says one of its citizens, Mr. W. L. Theall.—Independent, Binghamton, N. Y.



## CHAINS.

BY NELLIE M. JERAULD.

## CHAPTER XXVI.

Jane had told Carrol that they were going to have an experience meeting and would be gone longer than usual. The preacher and members of the church had planned to have a "big meetin'." Every effort had been made to draw a crowd, and they had succeeded. For weeks they had been singing, preaching, praying and exhorting until most of the women and all the excitable men had become nervous and hysterical. Children by the score had become "convicted of sin," and then become "converted." It was pitiful to see the tear-stained faces and hear the trembling voices raised in prayer, pleading for forgiveness to an "angry God." But the "good work" went on and "Brother Boyd" increased in strength of lung and fervor of speech. He went among the kneeling mourners and, putting his arm around them, he "led them to the throne of grace." As usual two thirds of the converts were females, mostly young women, and Boyd was anxious indeed for their salvation. If he had treated them with the same familiarity at their homes, or in any other public place, except the church, his actions would have been resented by their fathers and brothers, but in the church, and on his knees, he could put his arms around their slender waists and no one would say a word against it. This night of the meeting a great number thronged forward, and there was shouting, singing, praying and exhorting, all at once. The whole congregation seemed beside themselves. Boyd was in his glory, and Jane felt that life could hold nothing better for her. As she went from one repentant sinner to another, shaking hands and praising God that they were saved, she said:

"I need just one more thing to make me perfectly happy, and that is to have Carrol come into the fold."

They stayed late and the ride home was delightful. They talked of the ones who were "convicted and converted;" how they could best impress certain ones who still seemed careless, and in their religious zeal they sat very close together, and Boyd's arm—was it across the back of the seat and did it drop accidentally around Jane's angular waist?

Be careful now, Jane, for you do not understand the close psychological connection there is between the emotions; you do not know that religious passion and sexual passion are near of kin, and that, indeed, one often insensibly melts into the other. Carrol thought that you could not inspire love. No, you might not inspire love, but with passion already inspired by close contact to the sisters of the flock you could be the instrument that could be used for gratification.

Jane paid no attention to the encircling arm, and as she said nothing, and really did not seem to notice it, Boyd concluded that she was not offended.

The next morning Carrol went to his work as usual. He asked no questions regarding the meeting and no information was given. Jane went about doing her work in the kitchen—washing dishes, sweeping, cooking—and all the time she was singing "I shall be whiter than

snow." When she had finished in the kitchen she went into the other rooms. She had been in the habit of going into Boyd's room whenever she wanted to straighten it up, or if she thought of some question she wished answered, and today she went in as usual. Boyd was writing, taking notes for the evening's discourse. Jane sat on the edge of the bed and said:

"I believe I'll rest a little. I feel all used up, bein' up so late every night."

"Yes, Sister Archer, it is wearing on one's nerves," and he came and sat down by her.

Then they talked over the people who had joined the church, he putting in a word of praise occasionally for her great help. He told her how he valued her aid, and gradually the flattery grew more fulsome. Jane had never been praised in such a way; no man had looked at her in that loving way; and when he put his arm around her she did not draw away; then when he told her of his lonely life, and hinted how different it would have been had they met years ago, Jane felt a great pity for him and for herself, and when he told her how great a comfort she had been to him she felt glad; then when he told her he could not live without her she wondered vaguely if she could get a divorce from Carrol. Carefully he led her along; he saw that she was almost in his power, and gently he told her how they could live as husband and wife, and be married in the eyes of God, but it would cause too great a scandal in the church if there was any open rupture between her and Carrol. This all came so gradually and by such slow degrees that Jane was not shocked. She saw it just as Boyd wished, and the pent-up passion of weeks was allowed full sway. That night they went to church and took the same part in meeting, and Jane felt a pride in the eloquence of Boyd.

She called him "my husband" in her thoughts and wondered how she could have inspired such deep and burning love as he had expressed for her, and the poor withered heart glowed with happiness, for at last Jane knew what it was to love. Boyd was a man near her own age, possessed of a wily tongue, a man of strong passions and one who could lead many women into "by and forbidden paths," but withal a cautious man, and though his amours had been numerous they had always been among church members and where he would not be discovered. He was a professional revivalist, following it as he would any other profession. He found that it to pay, much devotion from the sisters, paid well, having plenty to eat, no board a certain amount of respect from the men and money enough to buy what he needed. I would not want to be understood as saying that Boyd is a sample of all preachers, for he is not. I have known men, been personally acquainted with them, who were honest and self-denying, who worked in the "Lord's vineyard" because they really believed what they taught, men who tried to practice what they preached. But I have known men just as I have described here, one man especially comes to my memory now. He was not so circumspect as Boyd, he was not so careful, and consequently was caught, the result being a rupture in the church and a scandal that destroyed the peace of the little town where I was teaching school

at the time. I was organist during a revival that lasted for weeks, and, occupying a position well up in front, I could see a great deal that others could not see, and should I tell in plain words the actions of the last two nights at the mourners' bench Comstock would surely think that he had cause for complaint. I resigned my position as organist and kept very quiet, for when the storm broke I did not want to be in it. And it was a storm, and yet the very ones who howled the loudest were the fathers and mothers of the girls who had "loved not wisely, but too well," and these same fathers and mothers had been at those meetings night after night, and had they used their eyes they could have seen what was going on, but they seemed to think that "a man of God" could do no wrong. They seemed to think that no temptation could reach him, when the truth is they, the preachers, are surrounded by temptation to a greater degree than those of any other profession; living in daily emotional excitement, consulted by females of all ages, alone with them for hours, expected to grasp the hand, a preacher has opportunities of familiarity that are accorded to no other. The only wonder is that so many remain true and faithful and pure, according to the orthodox standard.

There had been some gossip and laughing among the young men concerning Boyd and Jane, though no one really believed that there was any intimacy. The idea seemed absurd. No one ever thought of Jane loving anyone, especially in a passion, and in a strict orthodox community few, if any, would charge Boyd with intent to wrong, his calling keeping him, in the opinion of the church members, above the possibility of carrying on a liason, and Jane's homeliness and age was a safeguard to her reputation, so with this in their favor they were not afraid of detection. Carrol did not seem suspicious and never interfered in any way with the two deceivers. One morning he told Jane that he would be gone all day, perhaps all night, as he was going to the nearest town to do some trading and if she wanted to send for anything that he would get it. She wrote a list of needed articles and gave it to him and he left for town. As he had to pass Sarah's home he stopped and asked her to ride to town with him and she gladly accepted the invitation.

Carrol had spent several evenings with her and felt that the only real happiness he had was when they were together. They drove leisurely along, chatting and laughing, and traveled the most public road. Of course, friends and acquaintances saw them, and as neither of them had been converted, and both were young, there was talk and gossip, "Oh my's," "Ahs," and "Ohs," but Carrol and Sarah were indifferent to all the looks and words. They were enjoying themselves, they were harming no one, then why should they care?

After Carrol finished his trading in the town, and having bought every article that Jane requested, he then gave Sarah some money, with which she bought a dress, and after eating dinner in a restaurant he and Sarah started for home. It was 10 o'clock when he helped her out of the wagon and kissed her good night.

All was dark downstairs when he drove into the barnyard at home. After putting up the horses he went into the

house, and, wondering where Jane was, he went upstairs into their bedroom, and on entering he stood like one frozen in his tracks, for there, sleeping in the place he usually occupied, was Boyd, and close by him, her head on his arm, lay Jane, both sound asleep. After one long stare Carrol turned and noiselessly left the room, while, with a grim smile, he said:

"So, that is the way you pray for me! I wonder how long you have been at it." Then he went over and spent the night with Sarah, but he told her nothing of the tableau, not a word of it passed his lips.

"That is their business, and concerns no one else. It makes my way an easy one, however, as there can be no fuss come from that quarter," Carrol said to himself.

The next morning Carrol was home early, and when Jane came downstairs she found the purchases on the table and Carrol building the fire.

"I thought I'd build the fire," he said to her, "and then change my clothes before I went to work. Did I get all that you wanted?"

Carrol's voice was unconcerned but he watched her closely.

Jane answered "Yes, I guess you did. I don't think of anything else."

"That is not the first time, or you wouldn't be so unconcerned. It has grown to be an old story," was Carrol's conclusion.

He went up to their room (of course, Boyd was not there), changed his clothes, went down and fed the cattle, and came in just as breakfast was ready.

"What time did you get home, Carrol?"

"I came in at 4 o'clock this morning."

"It must have taken you a long time to do your trading," sneered Boyd.

"Yes, I did not hurry, as I was enjoying myself," Carrol replied.

Jane looked at him suspiciously, but said nothing.

"I'll find out what he means; nothing good, I'll venture," thought Jane.

Before night one of the neighbors, Mrs. Ingram, came over to see Jane. After some preliminary skirmishing she said:

"Mis Archer, I went to town yesterday."

Instantly Jane was on the alert and said to herself, "Now I'll know what Carrol meant," but she said to Mrs. Ingram, "Was you? Was many people there?"

"Yes, a right smart showing. I saw Mr. Archer there."

"Yes, he went in to do some trading. There was a lot of things I wanted."

"Did you send Sary with him?"

"Sary!" almost screamed Jane.

"Yes, Sary; they came to town together, and I seen them, and I says to my boy, says I, 'Joel, now you jest keep an eye on them two. I bet your bottom dollar that Jane don't know nothin' of that.'"

"Well, what did they do?" asked Jane, in a hard voice that boded no good to the miscreants.

"First, they went to the harness shop, and he left some harness there to be fixed. Then they went to the grocery store, and they bought some groceries. Then they went to the dry-goods store, and Mr. Archer bought a lot of stuff; and then Joel saw him hand her a roll of money and she bought her dress, and then they went to the highest price eating house and had their dinner, and a little before dark they started home."

(To be continued.)



## ASSOCIATION NOTES.

Chas. L. Penhallow has commenced work on his third chicken yard.

Louis Haiman arrived here last week and is stopping at the home of his brother, Joseph.

Some men wish they were widowers and some men wish they were bachelors—taken by and large I believe the latter state to be the best, and some of the very much married men here had a distinct yearning that way on Saturday evening, January 26, when the women folk gave out that they were going to have a surprise supper party on bachelor Paul Rostel. However, they graciously (perchance warned by lately past experience) allowed the men to go along, so a number of them shared in the surprise and fun—both the solid article, no veneer. All foregathered about 6 o'clock and swarmed into Rostel's sittingroom just as he was about to begin eating his frugal supper; he caught the sound of the women's laughter as the party neared his threshold and was heard to say "Listen! I am afraid!" If he was, he very shortly got over it, for finding all were peaceably inclined he dragged in a long table which was soon spread with the good things of the kitchens and cookstoves; merrily seating themselves as best they could everyone fell to and ate and talked the balance of the evening. Upon the departure of the party Comrade Rostel said "Thanks, my friends, come again." It was heartfelt on both sides—and history is very likely to repeat itself.

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 75 people here—22 men, 21 women and 32 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

## IN GOD WE TRUST.

Continued from page 1.

ghost, which three are one—no matter how unintelligible such a conglomeration may appear to intelligent minds. Besides, these swindlers and their dupes swear by this same cruel, jealous, tyrannical monster that all other gods are not gods at all. They are the champions of the "God in the constitution" movement," which would turn over more than 75,000,000 people to the tender cares of this nefarious swindling combine—the god of the Jews and the golden god of modern plutocracy.

We have infallible evidence of the fact that Jehovah of the Jews is the all-

powerful, all-merciful ally of these Christian swindlers, because what other god made man in his own image and then repented of it? What other god ever made the earth three days before he made the sun, notwithstanding the earth is dependent on the sun for light and light-giving forces? What other god made man before he did woman notwithstanding there were pretty well-developed women on the earth ages before man made his appearance? What other god made woman from one of the man's ribs, notwithstanding the woman was the mother of the man? But better evidence of this Jehovah of the Jews being the ally of this swindling money power is also written in his inspired book of fables. What other god ever taught his chosen people the practice of war, killing and robbing in his name and for his glory? What other god ever taught his people to lie, steal, commit adultery, fornication and incest? It has been said that the gods reflect the character of their makers, and if so, what other god could anyone imagine as being the god of the swindling hypocrites of christendom, unless it be Jehovah of the Jews? What other god's ways are mysterious and past finding out? Ingersol said, "an honest god is the noblest work of man," but as he didn't give us any history of such a god, I think his statement is a travesty on the god-making business. If there is an honest god he was not made by man. But at the same time I think the god of modern christendom is the most dishonest of all, and he is conceded to be the god of the Jews. The original meaning of the word god was good—then what a libel is the legend on the very name of god.

—IMAGE BREAKER.

## HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday and Friday at 1 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

## RECEIPTS.

Levison 50c, Reed 50c, Lewis 25c.

## AGENTS WANTED

To introduce our Lightning Grease Remover. Will remove grease, paint, oil, etc., from clothing, silk, etc. Every package guaranteed to do as represented or money refunded. Cannot be equaled as a kid glove cleaner. Sample outfit 25 cts. Address N. M. JERAULD, South California, Ala.

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ORDER OF DISCONTENT.

Articles of Incorporation and Agreement of  
the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased.

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereon.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

## CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.

## AGENTS FOR DISCONTENT.

San Francisco—L. Nylan, 26 Lewis st.  
Honolulu—A. Klemencic, P. O. Box 800.

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